

THE BAPTIST.

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Occurrence and Comment.

The Harvard graduate who won the \$5,000 prize of Collier's Weekly for the best short story was the son of a preacher. The secret? He had mind and gratitude, purpose and determination; and, being the son of a minister, he did not have money enough to interfere with close and sustained application in leading him into foolish and hurtful dissipation.

The Living Church, an Episcopal paper, says the trouble with that denomination is "Deficient Catholicity rather than anti-Catholicity." The Congregationalist thinks the trouble is that it is "too Protestant to be Catholic." Magnifying "The Church," a close and exclusive ecclesiastical organization, and minimizing the broad, all-comprehensive kingdom of God others think is the matter. It is so easy to judge and prescribe for another, but not always kind and efficient.

R. S. McCullough of St. Louis, General Manager of the United Railways Company, on April 15th., notified 4,000 conductors and motormen that the frequenting of saloons and race tracks would subject the offender to immediate dismissal. From moral motives? Possibly. But certainly because the Company could not trust gamblers with their money and drinkers with the lives of their patrons. Every body and everything, even himself in a way, is against the gambler and drunkard. Why then do not all men become and remain sober and honest and industrious?

Hon. W. W. Stedsay, President of Public Education in Maine, in his address before the New Orleans Educational Association on The Citizens Relation to Public Schools, insisted that teachers should not lose the sense of their obligation as citizens in following their profession. "They are citizens, and as citizens they should see that more is gotten out of what is spent." It is dishonest in them to allow the State to spend a dollar and not give a dollar's worth to the State. The teacher should not be satisfied to spend so many hours each day in the school room, and draw his salary, but seek in every way to discharge his obligation to the State as a citizen.

Is it not somewhat "of the earthy" in those of our Baptist people and papers to land and so cordially commend a book the purport of which is to show a successive history of missions "for one and a

half thousand years before William Carey," and yet by every token of ill will possible to viciously and vehemently seek to throw scorn and contempt upon the Bible doctrine and historical fact of Baptist continuance from John the Baptist until now? Any way, it does not seem in the least to be "of heaven heavenly." If there were no Baptists from the third century to 1641, then there were no Bible missions.

Episcopal Bishop Potter of New York who conducted with prayer and sacred song the dedicatory exercises at the opening of a saloon for the sale of intoxicating liquors in that city is also loose in his views and teachings in the estimation of some of his own people, concerning divorce and remarriage, and some of his clergy have openly protested. It is another illustration of the tendency of all moral life to sympathy. One cannot live high on one line and low on another. If he does not level up he will sink down. Why not with equal propriety dedicate with the prayers and songs of Jehovah, a house to venus, the goddess of sensual love? Bacchus, the good of wine, has an affinity for venus. The devotees of each generally worship at the shrine of both.

"A little child shall lead them." The pastor: "Why did Jesus, who had power over the living and the dead, say to the people, 'Take ye away the stone' from Lazarus' grave? He expected the answer which some preachers give in sermons, that God will not do for man that which man can do for himself; he can roll away the stones of difficulty which lie in the way, but he cannot raise the dead; God must do that, and will do it when man takes away these stones." But the answer of a little girl of about eight summers was, "Jesus wanted them to show that they really believed in him." Did she not touch the heart of the matter? Martha objected: "Lord, by this time he stinketh, for he hath been dead four days." Jesus answered: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

The doctrine of religious liberty, not toleration merely, but absolute and universal freedom in holding and teaching religious truth, is Scriptural, humanitarian and popular. It is destined to acceptance and practice by all men everywhere. For five centuries France has been under the clerical yoke, but deliverance seems to be near. In an interview recently, M. Dreschel, ex-president of the Chamber of Depu-

ties, and a member of the Academy thus expressed himself:

"The separation of church and State must be absolute if we will have a peaceful solution of this important question. It must be remembered that France today was not what she was centuries ago, when 98 per cent of her population were of one religious belief. To day we were a people of sects innumerable and the only remedy for a peaceful future for the republic is total separation. A State subjugated to a clerical policy is condemned to perish."

Pastor Cristopher Koehler of Schildesche, Germany, was compelled to leave the national church because; (1) He was compelled to baptize all children brought to him whatever might be the character and motives of the parents or god fathers; (2) He was compelled to confirm boys and girls when he was convinced that most of them uttered the vow without understanding or faith. (3) He was compelled to give the Lord's Supper to all who desired it whether they were children of God or children of the world, impenitent sinners, scoffers and infidels. (4) He was often compelled to perform marriage ceremonies in the name of the Trinity between people whom sin had brought together and who desired the church ceremony only as a decoration of their worldly marriage. At present he is without any means of support. It is said that many in the State church have his feelings but not his courage.

In the same week, President Roosevelt, King Edward VII and Emperor Wilhelm II went far away from the different Capitals. The President was off touring and hunting in the South and Southwest, seeking to remove suspicion, to draw the people unto him by praising Confederates with Federals, and himself learning to be a "better American." King Edward went to Paris, was cordially received by Loubet, President of the French Republic; and, it is thought, endeavored further to cement the Anglo French understanding. Emperor Wilhelm went to Rome, and had a conference with the king of Italy. The Tripple Alliance has yet a nominal existence, though Germany and Russia seem to be drawing nearer together and Italy and France and England as well. These apparent attractions give significance to the Emperor's movements. We may not understand the motives and movements of crowned heads; but we are sure that God will not let this world slip out of his hands, and will so control men and direct events as to bring in his kingdom under Jesus Christ.

Sympathy.

At all periods in the history of mortals, this poor old world has had its fountains of sympathy. The present age is less cruel and more tolerant than ancient times, yet, in the great majority, selfishness leaves the largest foot-prints. We need not refer to David when he said, "no man cared for my soul," nor to Job, when he accused his friends of being miserable comforters, for examples. Too many are near us, often before our eyes, who need the tenderness of "the good Samaritan." The neglected orphan, not as much as formerly—the afflicted mother and wife of a cold-hearted husband, the poor and the infirm from age and toil, not to mention the fallen, need more sympathizing hearts and helping hands. Think of the aged, who have given the vigor of manhood for the comfort and salvation of their fellows. As their evening sun is lengthening, the shadow of life, with feeble step and eyes grown dim, they need and crave more sympathy—a thousand times more—than in the buoyancy of young and hopeful manhood. Homeless and dependent on meager charity is a condition most pitiable and bitter. I know an elderly preacher, who, in affliction and poverty, was three times referred to the relief fund (?) of superannuated ministers. He declined to make application. It is well such institutions exist, yet, it would be much better if necessity for them should not occur. Beside, it is lamentable that benevolence in their support is so slim. The gifts, like "Angels' visits," are few and far between. Yet, conditions gradually get better than in years past. A few noble hearts extend loving relief.

Let us now look into the fields as wide as the world, as needy as the present and eternal concerns of mortals. It demands the deep sympathy of every lover of God. The field is open. In every land souls in sin are dying. Millions without the love of God in the forgiveness of their sins die and are doomed annually to perdition. As Christ wept over Jerusalem, so ought Christians to weep over sinners today. Surely it is time to heed the call, "Awake, awake; put on thy strength, Zion." If we will not awake in deep sympathy for the salvation of souls, what will arouse us? While the world moves, let Christians move in the strength of Israel's God. Let sleeping ministers and drowsy churches hear the bugle call to arms, and gird themselves with the "sword of the Spirit." Soldiers of Christ, to the front! In saving souls, saving means must be used. Appeals more pathetic and poignant are needed. Nice discourses and elegant, eloquent addresses are good, but the heart set on fire with the gospel of Christ is better. The Gospel preached in the love and fear of God, and relying upon the Holy Spirit, never fails. A living, steadfast faith must go with every effectual Christian work. Had we the right measure of faith, with parallel works, the windows of heaven would open and showers of grace would be poured upon us. The Lord is

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ever at the door and knocking for admittance. Will we open our hearts and give Him a glad welcome? How many are in earnest prayer and effort for a great wave of revival to roll over our whole country? As many as are in such attitude, hold up your hands. Will not all who are on the "Lord's side" fall into line? Behold the fields are ripe. Delay not the reaping. The work is too great to admit halting. The sooner and faster the reaping, the more sheaves will be brought in. If there is joy in heaven over one repenting sinner, what would be the rapture over a thousand? Fraternally,

A. P. COPELAND.

Was not John the Baptist a Christian Minister?

BY T. A. J. BEASLEY.

NO. 2.

In our last article we showed that there was no Scriptural foundation for saying that John's ministry belonged to the Jewish Dispensation. Did John baptize Christ to induct him into his priestly office? We cannot ask for space to make the quotations, but earnestly request the reader to turn to Ex. 29, and read the law of the consecration of the priest, and then read John's baptism of Christ in Matt. 3. He will be impressed with the fact that John did not do one single thing to Christ that was required in consecrating a priest. Suppose, for the sake of argument that we admit that John was making Christ a priest and had done just what he did, what of it? Christ and John would both have been guilty before God, because they did not follow the directions for consecration of priests. No one could be made a priest without the man of consecration. No one, the law expressly declares, could be a priest unless he was of the tribe of Judah. If Christ was made a priest by John, then no one who had died before John baptized Christ could have been saved for the very best reason: he had no Savior—no one to intercede. If Christ was made a Jewish Priest then he could do no more than other Priests and therefore the world is without a Savior today. Why do we say this? Because Jewish Priests never saved any one, they were only shadows of one to come and therefore if Christ was a Jewish Priest, then he was a type or shadow also. Who will accept such awful results. No, Christ did not need to be made a priest. He was a priest forever. He was a priest before Aaron. The priesthood of Christ was not after the order of Aaron. See Hebrews 7:12-18. The very word, Christ, itself shows that He was always a priest. The Greek word for Christ is *Christos* which means "the anointed." In Psalms 110:4 and Hebrew 7:17, we have these words, "Thou art a priest forever after the order of Melchisedek. Will any one be so disrespectful towards God's Word as to teach that Christ was made a priest by John, when the Bible expressly declares that He was a priest "forever," always. Christ was as truly the world's Savior before

he died on the Cross for the sins of the world as He is now. People have never been saved but one way, and that is by faith in the Christ to come or by faith in the Christ already come. If this were not true then God would be a respecter of persons. In our next we will show that there has never been but one gospel, and that John was a gospel preacher. Ecru, Miss.

Whither Are We Drifting?

As I read over my Sunday school lesson last Sunday afternoon, and learned more of the tender love of Jesus and that of "weeping Mary and Martha," I truly wondered, Whither are we drifting? And wondered too, if we were told that Jesus was coming just outside our town or village, would we go to meet Him and fall at His feet and worship Him, as Martha and Mary did? Alas! my heart almost sinks at the thought. Many would rush to the darkest and most remote places they could find to hide themselves from Him. How many Mary's and Martha's would He find? Only a few, ah! so few.

Then again when we assemble ourselves in God's house to hear His word proclaimed and note the vacant seats, we are made to ask: "Whither are we drifting?"

Let us visit the various homes in our communities, even those that claim to be Christian homes, and how many do we find reading God's word? The same sad wail comes back: "Only a few." But ah! how many will you find engaged in things that are detestable and abominable in the sight of God? More than we dare enumerate.

Then, dear reader, whither are we drifting? Far away from God into the gilded halls of revelry and sin. In the various homes you visited to see how many were reading God's word, how many did you find seated around the gambler's table? O wicked ones; they far out number the others! Then, how many did you find in God's house on Tuesday, Wednesday or Thursday night at prayer meeting, when just on the other side a little way a dance is going on? The church was almost vacant, while the dancing hall was crowded till no room was left. Ah! poor souls, drifting on "with all the nations that forget God." In going from one home to another, we find "smuggled sin" in all forms—you even find the young girls—even those who have professed to be Christians—with their deck of cards seated around the gambling table trying to persuade noble Christian gentlemen to engage in this dark and hideous sin. This truly reminds us that they are drifting away from home, to be lost. But to the faithful few, the way grows clearer and brighter—tho' rugged hills have to be climbed, Jesus still whispers: "I'll never leave thee nor forsake thee." O that we all could take hold of this sweet promise and lean on His word! Then, instead of drifting away, we could march bravely onward and at last anchor our barques "beyond the dark sea," in the beautiful city of God.

REBECCA WEBB.

Oxford, Miss.

1905.

Uncle Sam's Letters To Boys And Girls.

Uncle Sam will write to the boys this time, and let the girls look over his shoulder and laugh. Never mind boys, it will come your time next. You just look on, and take it in; for some girl will want to take you in by and by.

Some boys are not as bad as they can be, and not as bad as some girls. I have not lost all faith in the boys. They are a good set of folks. They just need righting up now and then, here and there. We get all of our men out of the boy family. True, some of them are a little sorry, but you need not be one of that class. There's something noble in you, and you must bring it out.

Now for business. Boys, did you ever hear a saying like this? "All that glitters is not gold." There is lots of "fool's gold" in social and business life as well as in the natural world. A boy is not a true boy because he has on fine clothes. Boys are not made of cloth. A real boy has principle in him, and principle is the thing that tells the story. But there is good principle and bad principle, and each boy must decide for himself which it shall be.

As to earthly possessions, some boys are rich and some are poor. Which has the advantage in this is hard to tell. It is a saying, a "lean dog for a long race." If this be true as applied to rich and poor boys, the poor boy stands the best show. Any way, we will not think any the less of a boy because he is poor, nor any more of a boy because he is rich. A boy born poor can't help being poor, and a boy born rich can't help being rich. However, a poor boy might be blamed for remaining poor, and a rich boy might be blamed if he becomes poor.

The great trouble with most boys, is about this: Many poor boys are ashamed of their poverty, while many rich boys squander their wealth. In either case there is a want of mental and moral balance. Why should a boy be ashamed of poverty, if he is not to blame? Nearly all of our great men began poor. You may succeed as well as they. Why should a boy waste what God has given him?

Poor boys and rich boys have a great many things to learn before they have any staying qualities. Wealth will not stay with a boy just because he has it, nor will it seek a boy simply for the reason that he is poor. The elementary privileges of the magnet that attracts and holds wealth, are honesty, industry, economy, health, and the blessings of God. Without these virtues, the boy that is up will fall, and the boy that is down will remain down. What I wish to say to all boys is just this: Any honest industrious, faithful boy, under God's blessings, can fill the place that God designed for him. What more could be desired? If you haven't as much as some others, don't be ashamed of it; if you are blessed with plenty, thank God for it, and use it wisely. In this way both classes will strike hands and march on to victory.

In some countries boys are born to no-

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bility. Very well, there is no personal merit in that. A true boy wants to stand on merit. In this country all boys are on a common level. The environments of youth do not hinder you from going to the top. Pluck, not luck, is the power that wins.

A Word.

I feel constrained to speak a word through THE BAPTIST to our people. We should appreciate the many good things our great paper brings to us each week. We should appreciate it as a medium through which we can come together as one great body, all engaged in the same great cause, and aspiring to some attainment, a home and a crown in glory.

But, brethren, to make it all that it should be, and what the name signifies, requires the furnishing of pure clean reading, using only the subjects that will promote Christianity. "Endeavoring to keep the unity of the Spirit in the bond of peace." How different from what it should be as every Christian must testify, when some use it for wrangling and hurling hard epithets regardless of feeling or the influence carried with them. Religion should have a refining influence; and make it felt by every word and deed. But how injurious to the cause of Christ, and how misleading to those out of Christ, are those bitter accusations, hard reproofs, and uncouth phrases, that so often appear in our religious papers.

Brethren, let us refrain from such in the future.—"Let us therefore follow after the things which make for peace, and things wherewith one may edify another." For we know that "grievous words stir up anger." Let us ask ourselves the question, Was it a burning desire in my heart to labor for Him, our Savior and King, that prompted me to write or speak those words. Did I hope by their influence to lift up a fallen brother or comfort the broken hearted? Did I ask God to bless the message, and make it a blessing to those who should read it? Or, did I smile sarcastically, a smile never mistaken for one from a pure, good will towards men, as I sent it out on its mission, unclothed by prayer, untouched by love, to flow its way unguarded into human hearts hundreds of miles away.

And then I sat me down to wait, to hear my victims loud debate. We all need encouragement, and most of us, I am sure, deserve reproof for doing wrong, or failure of duty. Let's leave off all harsh criticism, and fault-finding, for the world, where it is best suited, and let us as Christians bring only love, the Spirit of Christ in our church work, and send out only the words that savor of God's love to the many readers of our great paper." For it is God which worketh in you, both to will and to do of His good pleasure." "Do all things without murmuring and disputings, that ye may be blameless and harmless, the sons of a crooked and perverse nation, among whom ye shine as lights." The young men out of Christ should find this

great paper, a wonderful influence for good. "Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block or any occasion to fall, in his brother's way."

And brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." "Bear ye one another's burdens, and so fulfill the law of Christ."

Fraternally,

C. L. WILSON.

At Home.

For years it has been to me a constant desire to get back home. In the old church yard at Cherry Creek, Pontotoc County, Miss., rests the dust of my honored father and mother, sisters and other relatives. The old historic church at that place received into her fellowship and ordered my baptism. The brethren endorsed my call to the ministry, invited a presbytery, whose moderator was that great and godly servant of our blessed Lord, Gen. M. P. Lowrey, of Blue Mountain, which set me apart to the full work of the ministry. The first protracted meeting in which I did the preaching, was at Baldwin when Bro. Lowrey was pastor. I shall never forget his splendid words of counsel and advice.

A telegram invited me to come to Winona, where I had once labored in a successful meeting with the editor. The church called me, and I have been one month on the field. A very sick wife, whose suffering was caused by a broken collar bone, has hindered me much in getting hold of the work. But we are making some progress. We were never more cordially received by any church and people. The good ladies have kindly filled the pantry with all sorts of nice things to eat from meal and meat up to Patti de Fois Gras and Champignon. If you do not understand what the meaning of the climax is, and would like to try it, write to Bro. Johnson Rowe, Winona, and he will furnish all the necessary information. Permit me to say to the brotherhood throughout the State, I am ready to serve in any way the Convention may call upon me. It is my highest pleasure to serve my brethren, for in serving them I serve the Lord.

MARTIN BALL.

Winona, Miss.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting a yehing in the music line write to him for catalogues and prices.

B. Y. P. J.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

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Glorifying God in Daily Work

WRITTEN BY MISS MAMIE TAYLOR, A YOUNG SCHOOL GIRL OF WIGGINS UNION.
BEFORE THE WIGGINS UNION.

Christ regards his people as the Salt of the Earth and as the light of the world. In both characters they have a mission to others. The church exists for the sake of the world.

The whole earth is the field of her work, and there she is to labor not for her own end but to benefit mankind and to glorify God. The salt is to preserve that on which it is sprinkled to keep it from corrupting. The whole world is in danger of sinking into corruption. The mere presence of good men and women in the world tends to keep it sound and healthy by the silent influence of example. We cannot calculate the advantage to the whole world of the presence in it today of pure minded, earnest, unselfish, good men and women; a few such like a little salt, have an immense influence in preserving a great mass of society. The righteousness which Christ commands will exert in the world a most gracious moral influence. It will season things, causing things to taste savory, which otherwise would be in no way pleasant, or wholesome or good for the body. Our Lord applies to his disciples the stronger word "light;" essential light more than any which signifies merely a light bearer. They are not only to reflect or transmit this light, but to become themselves lights. The believer is not a mere reflector, in himself dead and dark receiving and emitting rays; he is a new seat and center of spiritual life. Salt and light are both silently working forces neither making any noise. The one works away at the arresting of corrupting processes, the other works away at the quickening and invigorating of life, but neither seeks to draw any attention to itself or has any boasting to make and the silent forces are usually the mightiest. This is an es-

sential peculiarity of Christian character. It works, it exerts its influences, but it says nothing about. Salt and light are interior working forces. This is at first sight, more evidently true of salt than of light. You must put salt into things, and hide it in them. But the light cannot do its full work until it can get inside things. Its surface work is its least work.

The influence of Christian character works within men, in thought, and motives, and feelings. The good have their spheres of influence in the souls of their fellows. Another danger threatens the disciples of Christ. Some will give up Christian principle altogether when they find how seriously it brings them into antagonism with the world, others will try to hide it. They will continue Christians but secretly, Christ said, "ye are the light of the world." In this figure several things are implied: that Christians are set for the illuminating of the world and that what illuminates must itself be visible; that it is as natural to genuine Christian principle to become visible as it is for light to shine. Christians are set for illuminating the world. Light banishes night. It reveals our danger, shows our path, cheers our heart, and refreshes our health. The light is as a city on a hill; a lamp on its stand. Christians are not to be ashamed of their confession. It is the duty of the church to be prominent. Not for her own sake but to spread light on others. The radiance of the light streams, but by means of good works. We want a new gospel for the present age. One written on the lives of Christians that the world may see the reality of Christianity. Does every member of this union realize how much we need to live our religion in Wiggins? The world cares little for our words, but it has a sharp eye for our works. How could we glorify God in our daily work more than by leading our daily associates to Jesus for Life and Salvation. Salt of the earth means preserving of mankind through doctrine, example and prayers. Honest labor, the daily doing of what God wants us to do, has a three-fold value: it glorifies God, it brings something to pass in the world; and it disciplines the soul and body of him who works. They best glorify God who simply do with all diligence and thoroughness the thing which God has laid upon them. It is also they who achieve all the things best worth achieving in the world, and in that very labor of theirs they are forming in themselves habits, capabilities, and powers that shall fit them to do some more ambitious things when God's time shall come. The lad who diligently shepherded his father's flock, afterwards destroyed the nation's oppressors. Get at the meaning of the word "glorify." It is right to appreciate and appropriate. God has endowed mankind with a variety of talents and powers. The world needs the results which these talents and powers can produce. This great truth taught by our Master; glorifying God daily, that which was to be done by the individual, whether promi-

nent or obscure, worked out to God's glory. This applies not only to the special work we call sacred but to every phase of work, which should be rightly considered as sacred. The dividing of work into two classes is man's works not God's. A man can glorify God by digging ditches, if he thinks that is his work, just as much as he can by swaying the multitudes with his oratory. There is need for ditchers and orators. The daily work, oh, how monotonous and tiresome! How we long some of us perhaps all of us at times for more variety; for more frequent intervals in the toil; or that the toil itself might be much easier, or that we might be permitted to do something more interesting and stimulating. And if we examine these very monotonous, commonplace tasks, that occupy so much of our time, we shall find that it is precisely in these that opportunities come to us. The Christian must not only be mindful of heaven, but attend to his daily calling, like the Pilot, who, while his eye is fixed upon the star, keeps his hand upon the helm. We know the term Christian is derived from the proper name Christ. A Christian therefore should not only have the mind of Christ but live as he lived. He has left us an example that we should follow his steps—act as he acted. Christians should be like Christ in exemplifying all that is right and just and good. They must not only practice the moral virtues but transform them into Christian graces.

It is easy to live uniformly for Christ on Sunday, when you go to church, or to prayer meeting during the week.

We must live religiously everywhere, at home and abroad in our business and all occupations. That is what is needed, a religion to sanctify the relations and pursuits of life, turning all activities into a consecrated channel. We live as pilgrims on earth. Christians are not of the world but are only passing through it, and soon will be out of it. If so heaven is very near to them. You may be in heaven in a month, a week or a day, act under this impression and you will walk worthy of your vocation. Every one has an influence. You exert it every day. It is felt wherever you go and whatever you do. Many of you however, are not exerting it for good, in your families, and in your daily associations. Your influence is against what is right and good. The talent is not used as the Giver requires. This is true of many professed Christians among us. Their light, if they have any, is under a bushel. They are hiding their talents of influence or they are using it impiously, alas for them, and for the cause of God! Heaven is a realm of light into which the unfaithful, talent-hiding servant enters not. "Cast ye into outer darkness the unprofitable servant." Outer darkness is his place. When saints are edified and sinners saved, God is glorified. When they are not God is dishonored.

Salt may lose its savor. Maundrell in describing the valley of salt says: "I broke a piece of that part which was exposed to

the rain, sun and air. Though it had the sparks and particles of salt, yet it had perfectly lost its savor. The inner part which was connected to the rock retained its savor as I found by proof." So may the Christian lose his true life by yielding to evil influences. The light under a bushel will go out. On a lamp stand it will live, "Let your light so shine before men, that they may see your good works and glorify your father which is in heaven." But our works are not to our own credit, because, if they are good, all the goodness in them comes from the grace of God. Therefore we glorify God in bearing fruit, by so living that his life shines out through our conduct.

Signs of Promise.

Scarcely less intense than the early scheduled engagement on the high seas between the natives of Japan and Russia is the interest of our churches in their gifts to the cause of the coming kingdom. They have not stopped to ask what will be the effect of this battle not only in deciding the fate of a brave people, nor what will be its effect on the world wide reach of the preached Gospel. Their only concern has been in obeying the marching of the King whose right it is to reign, and whether Togo leads a forlorn hope or Rojestvenski gives the sure signal of defeat to proud Russia, it is all one with the true missionary, and his interest grows with unabated warmth as he hears of the signs that lead on to victory for his King. Okolona carries on the good work both at home in prayers and meetings for the home folks, and sends a testimonial of appreciation abroad with this check for \$61.36. Mountain Creek is one of the missionary churches of the piney woods, and is the last of the quartet in the pastorate to speak, but it is in no uncertain language as witness this check for \$101.95. Sardis enjoys the pastoral care. No better mission workers are to be found than those at Sharon whose offerings reach \$30.35. At Union in Tippah where a missionary was reared who has lately gone far hence they send also this check for 66.25. Batesville listened to the earnest entreaty of pastor Lomax and made the 25 per cent advance, to the joy of all the membership. Hephzibah means 'My delight is in her' and from the old church down in Lawrence Association there is evidence that this name is not altogether meaningless to the people who wait there in worship and work.

Not far away in same association is Bethany evermore connected with the name that Mississippi Baptists will always honor of Norvell Robinson and while Railroads are passing so close as to make it necessary to build a new centre of operations at Prentiss, yet the old church is in the mission cause with \$56.31. Canton is giving the pastor reason for more joy in the enlarged gift to Home Missions of \$102.00. The letter fairly scintillates with joy at what the new pastor is doing

at Shuqualak in other things as well as in missions for this check \$115.00 tells of larger things in store for all their work in its own way.

The pastor at Hebron in Mississippi Association is happy, and I dare say he is not the only happy one there over the contribution to H. M. for there was no disappointment in it. Edwards is renewing her youth under the guidance of that master missionary man who preaches missions in the pulpit or along the streets or by the fireside or in the business place as he finds a hearer, and so year after year the spirit of missions grows and the contributions grow. I was sad when pastor Mize said this is better than last year for Oak R. so many have gone away, and I wondered who were left behind of the few that were there a year ago, but the collection is \$64.00, showing that few though they be they do love the cause at Oak Ridge.

The week closes at this office with the statement that we have close to \$12,000. for F. M. and not far away from \$6,000 for H. M. There is one Lord's day of work for most of our churches and then a Fifth Sunday. What great things hinge on these days. Do with thy might what thy hands find to do.

A. V. ROWE.

Biloxi.

We had the largest attendance at Sunday School we have had for many months. Though it was Easter Sunday and elaborate services at the other houses of worship and we had no ado or demonstration at all, yet our morning congregation was larger than usual. At the close of the sermon there was such an earnest manifestation that the pastor gave the people an opportunity to renew their covenant to live closer to God. A number came also for special prayer.

At 4 p. m. I preached at Beauvoir. There are over 50 of the old soldiers at the Home; also a number of the neighbors and visitors were present. So the congregation was real good, and the service deeply spiritual. Quite a number of these men are Baptists and it is a delight to worship with them.

At 8 p. m. we had a large congregation at the church. The text was, "One Lord, One Faith, One Baptism." At the close of the sermon two were received by statement. It was thought the time to organize a church at Point Cadet mission had come, so 12 were dismissed by letter to go into that organization, which will perhaps be effected next Sunday. At the close I baptized an excellent young man. The Lord be praised. J. B. SEARCY.

At Okolona.

From the night of the 10th to that of the 20th it was my good pleasure to labor in a special meeting with Pastor Smoot and his good people. The pastor had done the work of evangelization so thoroughly that, there was but scanty material in the homes of his people from which to expect conver-

sions; so the meeting was designed especially "for the confirmation of the saints," as well as the conversion of souls. There was not lacking deep interest on the part of the unsaved themselves, however; nor on the part of the church for the unsaved. There was one young lady happily converted, on the last night of the meeting, while several others were deeply serious.

And as to the "confirmation of the saints"—the building up of the church. I have never seen it quite so satisfactorily done as there. At only two other places, in a wide experience, have I seen so many business men in the day services. There were bankers, merchants, lawyers, clerks and farmers who did not miss a service, even in the day time. There was a spirit of peace and harmony everywhere evident on the part of the church most beautiful to behold. So there was nothing to do for "visiting brother" but to preach, which he did with an ease and freedom, always desired, but seldom experienced. If there was one adverse criticism made during the meeting it came not to my ears; but on the other hand everybody had a word of good cheer for the preacher and the meeting. If there was one solitary "disgruntled" member of the church, always too much in evidence on such occasions, he did not show up. The brother who thinks that "it is about time for a change" in the pastoral relation, so often met with, likewise was beautiful in his absence. Pastor Smoot is a new man in our midst; and I have never met a pastor with whom it was a greater delight to work.

The meeting closed with two beautiful incidents: The pastor's wife so often forgotten, was ordered to go with her husband to the Southern Baptist Convention, the money for the trip then and there being put in the hands of the treasurer for that purpose. The other beautiful thing was this—the last act of the meeting: Every member, I think, doubled his contribution to Foreign Missions, and did it with hearty good will. Long live Okolona!

W. P. PRICE.

A Card of Thanks.

I desire in this way to thank the many friends who by word and deed have sympathized with me and my little ones in our recent bereavement. May heaven's blessings abide upon you.

Yours in faith, hope and love,
Lexington, Miss. C. T. KINCANON.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your mother and father, your sister and brother are not better and happier for your being a Christian, it is a question whether you really are one.—J. Hudson Taylor.

Sunday School Lesson.

BY R. A. KIMBROUGH.

Jesus Washing the Disciples' Feet.

April 30, 1905.

John 13:1-14.

Motto Text: "By love serve one another." Gal. 5:13.

"It is necessary for us to set clearly before our minds the leading events of this last week. On Friday night Jesus reached Bethany, and spent the Sabbath, or Saturday, there. On Sunday he went in triumph to Jerusalem, and then returned to Bethany. On Monday he went again to the city, drove the traders from the temple, and the Greeks asked to see him. Again he returned to Bethany. On Tuesday he went again to the city and spent the day meeting the controversies with his enemies, and teaching, ending the day with a discourse on the future to his disciples, while they were seated on the mountain overlooking Jerusalem. It was probably on Tuesday night that the Supper took place at Bethany, where Mary anointed him. It was at this time that Judas finally determined to betray him, and went secretly to the city to bargain with the priests. The whole of Wednesday and the greater part of Thursday was spent at Bethany. Early on this day two of the disciples were sent to Jerusalem with directions as to how to find a place Jesus desired for the passover meal, and which they were to prepare. Late in the day Jesus and the other ten, including Judas, went to the city without attracting special attention, none of them knowing of the place until it was reached."—Convention Teacher.

THE LESSON STORY.

This was the last night before the crucifixion. On the way to or after arriving at the upper room the disciples disputed as to who should be greatest. A spirit of selfishness and pride seems to have been among them. Here Jesus gave an example of unselfishness, humility and service. The first verse says "before the feast" meaning doubtless immediately before and is introductory. His love remained to the end. Satan had already captured Judas. With full knowledge of all things Jesus arose from the meal (Paschal feast in its beginning) and arranged to wash the disciples' feet. They were not in the spirit to do this for each other. It needed to be done. To teach the great lesson of humility and service Jesus washed their feet. When he came to Peter, that disciple refused at first to allow it. Jesus told him that he did not understand now but should later. Still he refused in strong denial. "If I wash thee not thou hast no part with me" said Jesus. This brought impetuous Peter to submission. He will have part with Jesus. Jesus taught here to Peter, it seems, that one may be regenerated, yet need cleansing from time to time. Then Jesus says, "Ye are clean, but not all," then addressing the body of disci-

April 27,

ples, the twelve. The exception is Judas. He was unregenerated, so not clean. Then Jesus explained what he had done. The lesson text does not give all the explanation. Read on through verse 20. He here shows that he is Lord and Master and that he is not above service. He washed their feet, and says they should do the same. He called this an example. This, then, is not a church ordinance, but an act for Christian example, and each Christian should see in it a call to unselfishness, service and humility. Readiness to serve each other in any way is the lesson. Let us not regard ourselves as too good to serve.

IN THE CLASS.

Study the connection.—Last Passover. Last week. Preparation for the Supper. Discussion among the disciples.

1. The example given. (1-11). What is meant by before the feast? What was Jesus' love for the disciples? See Rev. Ver. on verse 2. When did Satan enter Judas for the betrayal? Was Jesus conscious of all things which were about to take place? What does he see that the disciples still need instruction in? Does John tell of their dispute? What was their feeling toward each other at the time? Did their feet need washing? Was Supper over when Jesus arose to wash their feet? Tell the details of his preparation. Who refused at first? Give the dialogue between him and Jesus. What do the regenerated need as to cleansing? Who are "ye" of verse 10? Who the exception? How do you know? Do you suppose they were astonished at this act of Jesus? They knew what, but did they know why?

2. The Master's explanation. (12-14). What did Jesus do after washing their feet? Did he approve of being called Lord and Master? What was his argument from the act and his relation to them? What did Jesus call this act? To whom is it an example? In literal feet-washing the extent of the teaching? Is it a church ordinance or individual act? Is it the expression of relationship to the Lord or to each other?

The American Baptist Missionary Conference in Shanghai, China, February 2-6.

I am returning from the above meeting and will tell you something about the meeting. Missionaries of the A. B. M. U. and S. B. C. compose the conference. There were 42 present. The meetings were held in the China Inland Mission Hall. Dr. Z. R. Goddard opened the meeting with a good sermon on "The New Man." This set the key to the meetings. The organization was soon effected.

Among the subjects discussed I will mention only a few. The China Baptist Publication Society came in for a good enthusiastic discussion and hearty approval. We now have property worth about \$60,000 in lots and houses and presses and type, paper and other fixtures worth \$20,000, with debts to the amount of \$35,000, borrowed money. Our houses are bringing in a rental each month of

\$430, with some other buildings just finished that will bring about \$100 more. This money is being used to pay taxes, insurance, and interest and pay off our debts. There was a strong resolution passed favoring the effort being made in the South and hope will soon be made in the North to raise in each section \$15,000 in gold to pay off our debts and more fully equip the society to do more and better work. A collection was taken, that just started itself and amounted to more than \$1,100. The resolutions were to be sent to our Boards in Boston and Richmond.

The Conference was heartily in favor of a Union College and Seminary, in Central China for the A. B. M. U. and S. B. C. work in Shanghai and a strong resolution was adopted looking to this to be sent to both of our Boards. Such a well-equipped school will do the work better for our missionaries in Central China of both Boards than two poor schools poorly equipped can do. Brethren are taking steps to buy ample ground near Shanghai for these schools. Yates College is of course to be a part of the plant if our Boards approve of the union. And I hope they will approve of our action.

Our medical mission work claimed a good share of our time and attention. It was argued that good, well-equipped hospitals, with two physicians for each, should be the aim. Such hospitals will become self supporting except physicians' salaries, which should be paid by our Home Boards.

The subjects of evangelistic work by the native churches and evangelistic methods, were ably tread by Rev. Z. Specker and Dr. Graves in two papers. The discussion which followed was good and many helpful suggestions were made.

There was a ringing resolution passed asking each of our Boards to send out during the next two years 50 missionaries each year for each of the Boards. Brethren, this can be done. We need them. You need to send them, for your good. There are many individuals and many churches that can furnish the \$500 for each missionary and their traveling expenses. These, we want for China. And of course we would not have less sent to other fields. Shall we have these men and women? It will be according to our faith. Will you help us by prayer, efforts and faith?

It was mentioned during the meetings that of our 86 China missionaries only one was in America. Our meetings were good from start to finish. It was an inspiration for us to meet so many co-laborers in mission work. And we will all do better work for having attended this Conference. It was perhaps arranged to include the China new year holidays so as not to interfere with our regular work. The Spirit's power was manifested in all of our meetings. We expect great results.

I am, yours fraternally,
E. Z. SIMMONS.

Canton, China.

FREE TUITION TO ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

1905.

THE HOME.

Only.

It was only a word, yet it fell like balm
On a heart that was crushed with pain;
And the speaker who uttered the word passed on,
And ne'er thought of that day again.

It was only a smile, but it seemed to lift
From a grief-burdened life a cloud;
And the sunlight was brighter in days to come,
To the earth-saddened one so bowed.

It was only a pause in the earth's mad rush,
But it gave to a toiler rest;
And he who had lightened the load was glad
For it brought to his door a guest,
Who would come once again in the eventide,
From his throne over life's broad sea,
And would say: "When ye helped e'en the least of these,
It was service most sweet to me."—NANCY J. REA.

Burdette and Saloon License.

Robert J. Burdette recently addressed the Woman's Christian Temperance Union at Los Angeles. The following concerning prohibition formed a portion of that address:

"About the power of prohibitory laws to prohibit—the laws of the State against murder do not entirely prevent murder. But nevertheless I am opposed to licensing one murderer to every so many thousand persons, even on petition of a majority of the property owners in the block, that we may have all the murder that is desirable in the community under wise regulations, with a little income for the municipality. I believe in the absolute prohibition of murder.

"The laws of the country prohibiting stealing do not entirely prevent stealing. Nevertheless, I am opposed to a high-license system of stealing, providing that all theft shall be restricted to certain authorized thieves, who shall steal only between the hour of, say 6 a. m. and 11:30 p. m., except Sunday, when no stealing shall be done except by stealth, entrance to be made in all cases on that day by the back door and at the thief's risk. I believe in laws that absolutely forbid theft at any hour whatsoever; or on any day of the week. "And on the same ground; and just as positively, do I believe in the prohibition of the liquor traffic. And I never said I didn't. And I did say that I did. And I do.

"I do say that the best way to make a man a temperate man is to teach him not to drink. But a saloon is not a kindergarten of sobriety. Your town is under no obligation to any saloon. All that it is, in respectability and permanent prosperity, it has grown to be without the assistance of the liquor traffic.

"If the saloon men insist on quoting me on this topic, let them commit this to memory, that they may repeat it as they need; I do not know one good thing about the saloon. It is an evil thing that has not one redeeming thing in all its history to commend it to good men. It breaks the law of God and man. It desecrates the Sabbath; it profanes the name of religion; it defiles public order; it tramples under

foot the tenderest feelings of humanity; it is a moral pestilence that blights the very atmosphere of town and country; it is a stain upon honesty, a blur upon purity, a clog upon progress, a check upon the nobler impulses; it is an incentive to falsehood, deceit and crime.

Search through the history of this hateful thing and read one page over which some mother can bow her grateful head and thank God for all the saloon did for her boy. There is no such record! All its history is written in tears and blood, with smears of shame and stains of crime and dark blots of disgrace."

Is Happiness Worth Living For?

Happiness is not a proper object of desire, or a worthy aim in one's life-striving. Purity, patience, helpfulness, cheerfulness, loveliness, gladness or resultant joy, may indeed be a proper or a worthy aim in life; but happiness is below any one of these as a purpose of life or being. Happiness is that which is welcome, or is profitable or pleasing, as it happens or comes to one in his course through this world. It does not depend on his being right or doing right. It is not in or of one's self. It is nothing that is a result of any noble or commendable line of aim or action. To desire happiness, or to seek it as a consequence of one's doing, is like hoping or expecting to have good luck or an easy time. It is far better to have a life of constant trial and suffering while in the path of duty, striving to serve God and to do good to one's fellows, than it is to have an easy time, and to experience happiness and hours of pleasure while pursuing any other course than that of duty at any and every cost. The right way is the best way whether happiness is or is not met there.—Sunday-school Times.

A Proper Estimate of Yourself.

In summing up, let me say one word: Never admit that you are in any vital way inferior to your neighbor. What any one else has done, you may do. All education is not found in the school room. Plenty of it may be acquired in the kitchen. Avail yourself of opportunities. Never succumb to discouragement. Do not discount your own powers, or fancy that a culture different from yours is of necessity better than yours.—Margaret E. Sangster in Woman's Home Companion for May.

Too Difficult.

In a Pennsylvania town where the Friends abound a prim old Quaker spinster one day attended the marriage of her grandnephew, a young person who had in the course of his twenty-one years received much needed discipline at her hands.

The old lady was at her best on this festive occasion, and at a pause at the wedding-breakfast her young relative looked over at her with a beguiling smile.

"Tell us why thee never married, Aunt Patience?" he said teasingly.

"That is soon told, William," said the old Quakeress, calmly. "It was because I

was not as easy pleased as thy wife was."

"My son, consider the postage stamp. Its value consists in its ability to stick to one thing until it gets there."

Help the Home Board.

After four days in bed from sickness, I am just able to be up a few hours today and write to beg that you will make a great plea for our Home Board in your paper this week. We have only two weeks more and we must have great giving or we shall come to the Convention with a burdensome debt.

We had hoped the report for March would be far better than it is. During January and February the weather was so fearfully bad we were not surprised at a falling off in receipts of \$2,000 compared with the same period in 1904. But we did hope that March would make up the loss. It has not done so. Why? The low price of cotton? Possibly. The continued bad weather? Probably. The making up of losses in current Church expenses account of January and February? Very likely. But do all these fully account for the condition of our treasury? Hardly. Is it not due more to the fact that we have kept back the Lord's money? Has the work been pressed in loving, serious earnestness by our pastors?

Whatever be the cause or causes, our receipts are distressingly smaller than our expenses up to date. Nothing short of heroic giving will relieve our Board of its threatened embarrassment. If there is wide-spread and importunate prayer to God for help we can succeed. This must be attended and followed by noble giving on the part of our people. There are individuals and churches that must give largely. Petty offerings from those who can give largely will ruin our hopes. There are 50 churches in the South that ought, in the next fifteen days, to give \$1,000 each for Home Missions! There are as many quite able to give \$500 each, and a larger number able to give \$250 and \$100, and a vast number that can come in with \$75, \$50, \$25. A similar scale could be made for individuals amply able to give the above amounts. Of course the trouble is to get at these individuals and churches. But our pastors can reach enough to raise the entire amount, if they will take hold prayerfully and seriously. Our State V-Presidents can greatly help in the campaign, and so can the Associational Vice-Presidents. Our gracious, consecrated women can be a mighty power. We beg their help. Behind a timid or indifferent pastor they can push him to the front. The societies by large giving can provoke their stingy churches to better things. Our young people ought to have a strong part in the campaign—and what a power our editors can be. Brethren of the press, put the matter upon your readers, give us some ringing editorials this week and next. May the Lord give us a united effort and a great victory. Receipts to March 15, 1905, \$54,681.68.

Yours fraternally,

B. D. GRAY, Cor. Sec'y,

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

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Editorial.

That "Tainted Money."

[Because of the importance of the subject and general interest in it, we give our editorial space again to an article on "Tainted Money." There is substantial agreement between the two papers, but the circumstantial variety will give zest to this one also. Dr. Mullins' paper had not gone to press when Brother Eckett's was received. But you will easily discover that this is a real voice, and no mere echo.—Eds.]

Mr. Rockefeller seems to have plenty sea-room with favorable breezes and real happy conditions while sailing in the deep-water-seas of his own Baptist people, but only rocky shoals and tempestuous weather when he attempts to "launch out" into the boundless ocean of inter-denominationalism.

Is there no acuteness of conscience among our Baptist people to discern the "moral obliquity" of commercial methods and moral taints in benevolent gifts? Is that virtue residing outside our gospel environment? Or do we regard such matters as being more particularly, if not entirely, within the jurisdiction of the Heavenly Magistrate and the man's own conscience when the gift is not the product of vicious methods, especially for the benevolent purpose?

It seems to me that if the protest against the acceptance of Mr. Rockefeller's gift should be established a precedent would be set up for universal action, and thus make it necessary not only to hold up the gifts and investigate the methods of all wealthy men who may tender their help in the future, but to go back and disgorge all such gifts received in the past, for but few,

very few, men have accumulated large fortunes who have not been similarly accused.

If Mr. Rockefeller's methods are, or have been criminal, it is because they have been "in restraint of trade." And that is a question yet in the courts of the land, and can only be determined by them. If they are tainted with moral obliquity as seen by the people who have dealt with him, or have observed his methods from a self-interested standpoint, then the question belongs to the realm of casuistry, and he and his defenders can plead innumerable examples in current affairs, and no fewer objections hard to meet and difficulties in the way of adjustment quite as formidable as those in the way of finding the north pole.

Money that has been earned by iniquitous processes, especially for benevolent purposes, would, I doubt not, have the quality of "moral taint," and the institution or people receiving and using it would be "partakers of the other man's sins," that is to say, "particeps criminis" to the extent of knowingly "receiving stolen goods;" but to receive money obtained by immoral, not illegal, methods, not originally so intended, may not implicate the receiver in any obliquitous stain that attaches to the donors. If this is not true then all gifts by saloon keepers whose wives and children are Christians, and in fact all money given by liquor dealers, sporting characters, future manipulators and not a few others who earn the money contributed to church and other benevolent uses by their Christian families ought to be declined, and all such heretofore received should by the same token be returned. A tender conscience is a noble thing, but a sound judgment is needed to give it its highest value.

But after all I am not sure that we are always acquainted with the motives of men who are in possession of large fortunes easily and quickly made when they come to bestow their gifts, or that we would be in sympathy with them. It has been made pretty clear that some of them have sought in that way to obtain favor with God and create for themselves a highway to the heavenly home without any respect to the fundamentals of repentance and faith and a godly life. To accept their contributions upon any such principle would be even worse than "receiving stolen goods." It is to be hoped that Mr. Rockefeller has been prompted by no such motive, but having obtained his money by whatever methods for his own use, and finding that he has more of it than he absolutely needs for the food and clothing and shelter of his family, he is honestly giving it out with the view of promoting truth and righteousness in the world.

In conclusion, I would like to suggest that if I have diagnosed the case aright, Mr. Rockefeller might be far more effective in promoting the cause of truth and righteousness to the glory of God if he would be less promiscuous in the choice of objects of his beneficence, and bestow his gifts more directly in accordance with the

Bible view and teaching concerning those eternal principles. J. A. H.

A brother thinks two sentences in a paragraph of a late issue of THE BAPTIST are misleading. "Does baptism make one a Christian? Yes; verily. But how?" It is objected that "baptism does not in any sense make one a Christian," and affirmed that it only "proclaims one a Christian." Precisely in that sense the word "make" was used in the sentence criticized. It was said that baptism makes one a Christian just as the oath of office makes one president; that is, it declares him to be president. In this sense only is it a sacrament—the oath of loyalty which the Roman soldiers took.

The other sentence objected to is: "Faith in Christ makes one a Christian, but it is not a disobedient faith." The kind critic affirms in the form of a question that "obedience is an after manifestation of faith," and the "faith that brings salvation does not suggest baptism until after the soul sees Christ as its Saviour." In speaking of a "disobedient faith," the writer of the paragraph did not have mind faith as suggesting and leading to baptism, but an avowed faith which refuses to obey Christ in baptism. The point which it was desired to impress, and which should have been made more evident, was that the faith which saves goes out into obedient spirit and deed, one which is willing to do God's will in all things. He who refuses obedience to the known will of God has not an obedient spirit, and is mistaken as to his claim of faith. Would a citizen of this country vote for a man to become president if he knew that man would refuse to take the oath of office? Would God elect a man to salvation in Christ and give him the grace of saving faith if he knew that man would refuse obedience to his expressed and known will?

MISCELLANEA.

Kosciusko Baptist Sunday-school having enrollment of one hundred and sixty-five, on last Sunday had one hundred and forty present. They have also a Home Department with an enrollment of about fifty.

Rev. Thomas Whitfield, youngest son of Rev. Geo. Whitfield, Clinton, Miss., graduate from Mississippi College and our Seminary, and now pastor in a different State, would prefer a pastorate in his native State among his kindred and friends. He is well educated, pious and has had about three year's pastoral experience. A letter addressed to him at Cape Girardeau Co., Mo., will reach him.

Rev. J. H. Welborn, comes from Halls, Tenn., to the Pastorate of Hickory Grove Church, Echols, Miss.

One of the State's Summer Normal schools will be held at Clinton and begin work June 13.

Rev. W. A. Mason, once pastor at Crystal Springs, has accepted an invitation to

the pastorate of Clinton, Ky., church.

Dr. W. T. Lowrey preached the commencement sermon of Crystal Spring's Graded school on Lord's day 16 inst.

L. C. Gates, pastor at Senatobia, has accepted a call to the pastorate in Laurel, and about June 1 will begin his work in that town.

During the first month's pastorate of C. C. Coleman, another Mississippi member of First Baptist Church, San Antonio, Tex., there were 21 additions to its membership.

Rev. Calder Willingham, son of our beloved Secretary of F. M. Board, missionary to Japan, is compelled to return to this country on account of his wife.

The Southern Conference for missionary workers will be held in Asheville, N. C. from June 23 to July 3. Heretofore it has been held on Lookout Mountain.

About 40 preachers from the surrounding counties gathered at Hattiesburg last week in a Baptist Worker's Conference, and had a profitable and pleasant discussion of questions pertaining to church polity, worship and work.

All denominations in Columbus have agreed to work in union revival services in that town throughout May. A large tent has been secured and a choir of 150 voices organized for the meetings.

One of the city papers says that at the close of the Sam Jones' meetings in Memphis over 250 persons "signed cards to join the church," and over 1,200 professed conversion during the meetings.

Something rich is being prepared and will be given at Commencement of Wake Forest College. G. W. McDaniel of Richmond, will preach the Baccalaureate sermon, and B. D. Gray of Atlanta, will deliver the Literary address.

The American Baptist Home Mission Society closed its year with a debt of \$38,000, and calls earnestly to all members of the churches for an immediate increase of 15 per cent in offerings for missions.

The books of the Home and Foreign Mission Boards close this year at noon May 1. Any remittance which reaches Treasurer W. P. Price at Jackson a. m., of that day will go into the reports at the Convention.

On April 24, Dr. W. H. Whitsitt, former president of our Seminary, spoke before the New York Minister's Conference on Luther Rice. He is a master in the delineation of character and bringing out the lessons of a life.

W. E. Entzminger, Missionary to Brazil, who has been in this country to get help to buy a printing outfit, will leave for his mission field May 3rd. His family will remain in Greenville, S. C. about a year.

The Biblical Recorder says that the 4,500,000 Baptists in the world reported a net gain of only 100,000 last year, or a little above two per cent, and then asks

the searching question, why are we losing our power?

Since L. F. Gregory went from the pastorate at Hollandale, about three months ago, to that of Rockwall, Texas, that church has gone up 75 per cent in its contribution. More fruit on Texas soil of the New Testament Spirit of missions in Mississippi College and the Seminary.

The Central Mississippi Presbytery has accepted from the citizens of Winona grounds and buildings valued at \$10,000 and a bonus of \$15,000 and will establish immediately in that town a Synodical Academy for young ladies, and expect to open the school next fall.

April 20 the main building of Vanderbilt University at Nashville, erected in 1874 at a cost of \$125,000, was completely destroyed by fire. There was \$75,000 insurance on the building and \$40,000 on its equipments. Other buildings were not damaged, and the school will go on.

The London Bible Society reports that its orders for Bibles in Wales since the revival began are three times as large as they were the previous year. This is good evidence that the revival is from God. David says the blessed man is he who meditates in God's law day and night.

The music at the burial of the body of one of Christ's disciples should not be a purgatorial dirge, but a hallelujah of life. When he departs, it is not in reluctant acceptance of cleansing flame, but in glad response to the blessed welcome from the skies, "enter into the joy of the Lord."

The reporter says that Drs. Hutton of Jackson and Berryhill of Durant, ministerial commissioners, and Capt. Watts of Forest and Liet. Baker of Lexington, ruling-elder commissioners, from the Central Mississippi Presbytery to the Southern Presbyterian General Assembly, which meets in May at Fort Worth, will vote against the union of Presbyterian denominations in the United States.

The associate appreciated but was compelled to decline an invitation given through P. C. Ratliff to attend the dedicatory exercises of the new \$70,000 house of worship of First Baptist Church, Birmingham April 23. The preachers were Dr. W. E. Hatcher of Richmond and Dr. B. D. Gray of Atlanta. Two of Mississippi's best men, D. I. Purser and B. D. Gray, did each a great work in long pastorates of this church.

Dr. G. M. Savage, of Jackson, Tenn., will go to the Baptist Congress in London and spend several months in Palestine and other countries in the orient by the kindness of the Graves' Missionary Society of Southwestern University and the churches of its members. No man more richly deserves this appreciation of eminent service, and but few will receive greater benefit from this recreation and study than this beloved preacher and teacher.

The Convention and General Association of Mississippi Baptists co-operate in

missionary work in the Southeastern part of the State. Rev. J. E. Chapman, editor of The Mississippi Baptist at Newton, which is regarded as the organ of the General Association, is glad that Cor. Sec. Rowe of the Convention will attend the Baptist Conference in London. The Editor says: "We feel safe in saying that Baptists have no need of fear when such men as Dr. Rowe compose such bodies."

Today, April 27, W. E. Farr, pastor at Roxie, took unto himself a life-companion. Hereafter Miss Cynthia Brister of Bogue Chitto, will be the queen of his home and the helper in his ministry.

The Gulf Coast Association will meet with Scranton Baptist Church, on Thursday before the 4th. Sunday in May. Bro. Hall requests all who expect to attend to send him their names. Put us down, Bro. Hall.

Rev. G. B. Butler is in a great meeting with Dr. B. F. Riley, at Houston, Texas. God seems to be blessing our Mississippi voluntary exiles.

"The Twentieth Century Home" for May contains an attractive illustrated article on the subject of Cameo Engraving, by Randolph I. Geare. The history and methods of this art are told in a clear and interesting manner.

Rev. T. J. Burks has removed from Nod, Miss., to Mangham, La., preaching to this place and Rayville.

Hot Springs extends a hearty invitation to the Southern Baptist Convention to hold its session of 1906, at that place. They voluntarily and enthusiastically propose to pay all the expenses of the officers of the Convention in going and returning and while in the city, and also to furnish free entertainment to all the editors in the Southern Baptist Press Association. They also offer every other inducement that any other place offers.

The Eleventh International (Sixteenth National) Sunday School Convention, representing the United States and Territories, Hawaii, Porto Rico, and the Philippines, the British North America Provinces, Territories and possessions, Mexico and Cuba, will, D. V., be held in the city of Toronto, Canada, June 23-27, 1905.

The American Section of the International Sunday School Lesson Committee will meet in the city of Toronto, Wednesday morning, June 21, at 10 o'clock, at the Queen's Hotel.

The Executive Committee of the International Sunday School Convention will meet on Thursday morning, June 22, at 10 o'clock, at the King Edward Hotel, where the Committee will be entertained.

The International Institute of Sunday School Workers, which include the Field Workers and the Primary and Junior Organizations, will meet on June 20, and continue in session until noon, June 23. The places for meeting will be announced on the program.

The Committee on Education will meet Friday morning, June 23, at 9 o'clock, at the King Edward Hotel.

The Editorial Association will hold its annual meeting in the Board Room of the Methodist Publishing House, Toronto, June 20-23.

WOMAN'S WORK.

Mrs. J. T. Johnson, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program

April, 1905.

Programs are suggested. The introduction of new features, selection of additional hymns, subjects for prayer, etc., are left with the Society.

May, 1905.

Subject: Herald of the Cross in Foreign Lands.

"The Voice of Christ" is the call to service.

1. Prayer for a special blessing on the meeting.
2. God's Bountiful Love. Jer. 31:3; Dent. 33:12; Psal. 4:19; Gen. 3:22, 23; Isa. 46:4; Jer. 31:5, 6; Rom. 8:14-17.
3. Hymn: "Ashamed of Jesus, that dear Friend" (this was sung at the baptism of Carey's first convert).
4. Leaflet: "Missionary Flash-Lights." Rev. "Carey's Great Sermon" and "Livingston's Trial."
5. Items: There are 1,000,000 in foreign lands who do not know Christ. The total of foreign workers in the world is 12,000; native workers 64,347. There was an average of 117 converts received each Sunday last year.
6. Searching Thoughts: God so loved the world that He gave His only begotten Son. "I so loved a world that I gave"—What?
7. Business.
8. Reading: "Judson's Bible." The First American Baptist Missionary to China, etc. See Leaflet previously mentioned.
9. Chant of Prayer: Praise for divine love leading many today from the past to give their lives to missionary service, remembering also S. B. G. and W. M. U. Annual Meetings at Kansas City.
10. In Closing: Read Concert Psa. 89:1-18.

To The Woman's Mission Society—Lebanon Association.

DEAR SISTERS:

You cannot know how much it means to your Vice-President to receive the quarterly reports promptly from your societies, nor how encouraging it is. Let us not be turned aside from doing our duty promptly along this line of work, for it means much to the V. P. How much more to our dear faithful secretary, Mrs. W. R. Woods, who is hindered in her work by our failures.

Societies often feel disappointed that their offerings are not reported—not because of great work done, but wishing to have it added to the aggregate, that we may all know that the Christian women of Mississippi are working together, and are of one heart and one mind in the great work of giving the Gospel to the ignorant and benighted ones of earth. God help us to be in earnest. At home and abroad souls are going down to endless death. Let us not be indifferent, but with thanksgiving, prayer and song go forward in the power of His might, whose we are, and whom we are trying to serve. May all we do and all we give be from an abiding love to God, and for the building up of His Kingdom in the earth, not from necessity or a sense of duty, but freely. Our times are in His hands. How shall we give time? Only lift our eyes. The harvest is white, and the laborers are few. Are you, sister, regularly giving the appointed hour for the meeting of your society? Did you give some to prayerful study and thought before you went to the meeting? Then you had a good meeting; tell others about it; see the absent ones and tell them till there will be an enthusiasm kindled in every woman's heart, and you may indeed go forward. And at the end of each quarter be sure to let your faithful Secretary and the V. P. hear from you. E. V. C. Ellisville, Miss.

From Cuba.

REV. M. N. McCALL IN CHRISTIAN INDEX.

Now that we are settled in our new field and are getting adjusted to new conditions, it may be interesting to our many friends in the Empire State to give some of our first impressions of Cuba as a mission field.

In the first place, it is evident that Cuba is rapidly taking on the ideas of the States. Many Americans are seen on the streets, in the hotels, on the trains, and everywhere. One has only to mingle with these to find that many of them are more than mere winter tourists. They are prospecting, looking for investments and many of them looking for homes. They will naturally bring American ideas and American progress. If our religious ideas are to keep pace with this progress, it means that we must be progressive and aggressive in our missionary work. Add if

Baptist ideas are to be in the forefront of this progress, as they ought to be, our work must be pushed with the utmost zeal and earnestness. There must be large giving and much consecrated effort.

One is impressed, too, with the great need. We have here a nation practically without a religion. An enterprising young American, whose business brings him in touch with a great many Cubans all over the island, said to me a few days ago: "Cuba is not Roman Catholic. The best of Cubans, especially the men, have no confidence in the priests. They have seen the gross inconsistencies of their lives and sneer at them openly. Cuba is a land without any religion." The great crowds that throng the streets and parks on Sunday are not thinking of God. They do not see him, even through the beclouded eyes of Romanism. They are not priest-ridden, but alas! they are far from being in bondage to Christ. They have freed themselves largely from the darkness of Rome, but they are far from the light of the Gospel of Jesus. This is their greatest need. The Gospel will help infinitely more than any scheme of commercial reciprocity that may be devised.

To me the work seems exceedingly hopeful. Bro. Cabrera, one of our Cuban pastors, who, by the way, is a man of culture and eloquence, preached last Sunday night to an audience of one hundred and fifty. This is only a fair average congregation. During the six weeks that I have been here the congregations have seldom fallen below that on Sunday nights, and usually have been nearer two hundred. The people listen with interest, and there have been requests for prayer and applicants for baptism at nearly every service. I have seen during these weeks as many as seventy-five at the Friday night prayer meeting.

We preach Sunday mornings in English, to an audience ranging from twenty-five to forty-five. We had the great pleasure last Sunday of having Bro. Dix, of Forsyth, Ga., to preach to us from John 3:16. He preached the old Gospel with power. We have recently organized an English speaking Sunday School in Vedado, the beautiful modern suburb, or one of them, for there are others. We have found a few most excellent Baptists from the States, who form the nucleus of this work.

These brief impressions would be incomplete without mentioning Bro. Daniel, who has labored here under great difficulties for the past five years, and whose heroic efforts and great sacrifices will never be fully known or appreciated. He has toiled on under conditions that called for the greatest self-denial, and God has wonderfully blessed his efforts. If, at the end of five years, the Lord shall have given to me the heart and the ear of the Cuban people as Bro. Daniel has them today, I shall count it a cause for deepest gratitude.

May the Giver of all good raise up friends to this work, for it is as truly foreign mission work as any in all the world, and withal it is one of the ripest and most promising fields anywhere.

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Lv. Hattiesburg..... 8:10 a. m.
Ar. Gulfport..... 11:00 a. m.

Daily except Sunday.

Ar. Columbia..... 11:30 a. m.
Ar. Silver Creek..... 11:50 a. m.

Daily.

Ar. Columbia..... 8:10 p. m.
Ar. Silver Creek..... 8:35 p. m.

Daily

No. 4. Lv. Gulfport..... 7:30 a. m.
Lv. Hattiesburg..... 10:35 a. m.
Ar. Jackson..... 2:00 p. m.

Daily.

No. 3. Lv. Jackson..... 3:25 p. m.
Lv. Hattiesburg..... 7:00 p. m.
Ar. Gulfport..... 9:50 p. m.

Daily.

No. 6. Lv. Gulfport..... 4:05 p. m.
Lv. Hattiesburg..... 7:18 p. m.
Ar. Jackson..... 10:35 p. m.

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North Bound—Daily.

Stations.	No. 2.	No. 4.
Lv. Mobile.....	Ala 7:00am	4:30pm
" Government St., Ala.....	7:08	4:38
" Orchard.....	7:29	4:59
" Crusader.....	7:36	4:06
" Semmes.....	7:44	5:14
" Wilmer.....	8:03	5:31
" Latonia, Miss.....	8:18	5:46
" Brushy.....	8:25	5:53
" Donovan.....	8:33	6:01
" Evanston.....	8:42	6:10
" Lucedale.....	8:48	6:16
" Eubank.....	9:00	6:28
" Beasley.....	9:07	6:36
" Merrill.....	9:17	6:45
" Leaf.....	9:34	7:02
" McLain.....	9:50	7:18
" Little Creek.....	9:54	7:22
" Beaumont.....	10:10	7:38
" Hintonville.....	10:28	7:56
" Richton.....	10:44	8:12

South Bound—Daily.

Stations.	No. 1.	No. 3.
Lv. Mobile.....	Ala 6:30pm	12:01am
" Government St., Ala.....	6:22	11:53
" Orchard.....	6:43	11:32
" Crusader.....	6:57	11:23
" Semmes.....	7:00	11:18
" Wilmer.....	7:31	11:00
" Latonia, Miss.....	7:46	10:45
" Brushy.....	7:53	10:38
" Donovan.....	8:01	10:30
" Evanston.....	8:12	10:21
" Lucedale.....	8:18	10:16
" Eubank.....	8:30	10:05
" Beasley.....	8:37	9:59
" Merrill.....	8:47	9:50
" Leaf.....	9:00	9:54
" McLain.....	9:14	9:13
" Little Creek.....	9:40	9:09
" Beaumont.....	9:54	8:53
" Hintonville.....	10:06	8:35
" Richton.....	10:20	8:19

NORTH BOUND.

No. 2—Daily.	Daily—No. 1.
11:02am Lv. Loper.....	Ar. 2:42pm
11:16 " " " " " " " "	2:18 " " " " " " " "
11:40 " " " " " " " "	1:54 " " " " " " " "
12:03pm Ar. Laurel.....	Lv. 1:31
12:04 " " " " " " " "	1:30 " " " " " " " "
12:18 " " " " " " " "	1:16 " " " " " " " "
12:30pm " " " " " " " "	1:04pm " " " " " " " "
12:41pm " " " " " " " "	12:53pm " " " " " " " "
12:47pm " " " " " " " "	12:47pm " " " " " " " "
1:09pm " " " " " " " "	12:21pm " " " " " " " "
1:23pm " " " " " " " "	12:01pm " " " " " " " "
1:41pm " " " " " " " "	11:47am " " " " " " " "
2:00pm " " " " " " " "	11:30am " " " " " " " "

Hattiesburg Branch.

NORTH BOUND.	Daily
Lv. Beaumont.....	No. 24. No. 6.
" Wingate.....	10 10am 7 40pm
" New Augusta.....	10 45am 7 55pm
" Mahomed.....	11 00am 8 01pm
" Ragland.....	11 15am 8 09pm
" McCallum.....	12 05pm 8 26pm
Ar. Hattiesburg.....	12 50pm 8 33pm

SOUTH BOUND.

Daily.	No. 5.	No. 25.
Ar. Beaumont.....	8 44am	5 00pm
" Wingate.....	8 25am	4 25pm
" New Augusta.....	8 14am	4 00pm
" Mahomed.....	8 11am	3 40pm
" Ragland.....	7 54am	3 03pm
" McCallum.....	7 47am	2 45pm
Lv. Hattiesburg.....	7 25am	2 00pm

Ellisville Branch

Daily Except Sunday.	No. 27.	No. 26.
Stations.....	11 40am	11 45am
Lv. Ellisville Jct. Miss.,	Ar.	12 15pm
Ar. Ellisville Jct. Miss.,	Ar.	12 00

Deaths.

P. C. Liksey.

Another of the old and valued citizens has left us for the heavenly home, but we "sorrow not as those who have no hope." After more than 70 years of quiet life as a useful citizen, a good husband, a loving father, and a consistent Christian. Bro. Liksey laid down the burdens of life and found rest in the Lord, gracious presence. Our brother was born on May 21, 1835, was married Aug. 28, 1862, was baptized into Ebenezer Church in Sept. 1865, and for several years, was an earnest and faithful deacon of the Pachuta Baptist Church. He died March 24, 1905, leaving a bereaved wife and several sorrowing children and many friends to mourn his departure.

His remains were followed to the grave by a large concourse of relatives and friends where a solemn funeral service was conducted by his former pastor of the Pachuta Church. "Blessed are the dead who die in the Lord, Yea saith the spirit they shall follow them." J. A. H.

Elkins.

Died at her home in Wayne County, Miss., Apr. 1st, 1905, Mrs. M. E. Elkins, wife of Mr. W. H. Elkins, in the 63rd year of her age. She joined the Baptist Church in childhood, and was a consistent and useful member of the same until called to the church triumphant. She loved the house of God, and her presence will be sorely missed by both pastor and people, at Clear Creek Church, where she was a member so long.

She was an ideal wife and mother, having reared to maturity one son and six daughters, all of whom are members of the church, and an honor to her's and her noble husband's Christian training.

Before her departure she bade her family good bye, giving them her parting admonitions, and expressing no regrets except that of leaving her loved ones behind.

The large congregation assembled at the church to pay a last tribute of respect to her memory, attested the high esteem in which she was held. To the bereaved husband, children and grand children we would say: "Look up, through your tears to the beautiful city of our God, and think of your loved one there, where pain and sorrow are unknown."

J. M. and GEORGE D. PHILLIPS.

Resolutions.

WHEREAS Our Heavenly Father in His infinite wisdom called to his blissful home our beloved brother J. J. Travis,

in his eighty-seventh year, who was a member of the Jerusalem Baptist church and who had been for years a faithful deacon and an enthusiastic church worker and such a consistent Christian that every body had perfect confidence in him, and WHEREAS, We desire to place on record our appreciation of such a long life well lived in the service of God and humanity. Therefore, be it, Resolved, That his church has lost a good member, his pastor a sympathetic listener and a great helper, his association an untiring worker, the community a good neighbor, and the country a noble citizen.

Resolved, That we commend the bereaved family to the grace of God and that we extend to them our sympathy, and especially to our brother's aged companion with whom he had sojourned nearly sixty-three years.

Resolved, That we send a copy of these resolutions to the family, to THE BAPTIST and to THE Southern Herald and that they be placed on our church records.

JOSEPH JACOB, Pastor.

JOHN TAYLOR.

D. F. GORDON, Committee.

Jones.

Bro. Gay Jones died April 3rd, 1905, at Hot Springs, Ark.

He went there to be cured of indigestion from which he suffered so long. His many friends had great hope of his recovery and his return home to assume his place of trust and usefulness in his community. His family were hoping and praying that a letter might come telling them "papa is better," but the telegram brought the sad news, "papa is dead," no not dead but sleepeth, asleep in Jesus blessed sleep.

His noble Christian life was a rich legacy to his family and a benediction to the community. His wholesome influence will continue with the ages to come. Like a rock turned loose on a mountain with increasing rapidly so the waves of his holy influence set in motion by his noble deeds done in lifting the banner of the King, promulgating the cause of Christ so dear to his heart, will continue to roll with the passing years. We feel like David did when Abner was killed. "A prince and great man has fallen today." So, Maryland Baptist Church, of which he was an ardent, consistent and consecrated member, have said: "A prince and good man has fallen out of the ranks of the army of Christ."

Bro. Jones was born in 1850, at Crawfordville, Miss. He was an extract from a high class of people, known for their devotion to God and as a natural result Bro. Jones was noted for honesty, integrity and sterling manhood. He was married to Miss Bettie Wall in 1883 who has shared with him the burdens of life for they were congenial. To them were born ten children who as they mature take responsible places in life. These children with mother and friends mourn the loss of their father. Weep not dear ones as those who have no hope for your father is in the sun bright climes with Christ whom he turned to love and trust long ago. God grant that Jesus may occupy the place of your father.

W. R. Cooper.

Dead.

Mrs. Mary (Parnell) Cooper was born May 25, 1866, and lived to be 38 years, 8 mo. and 17 days of age. She was the

wife of John Cooper, the mother of 8 children, between the ages of 1½ and 13 years. Sister Cooper's life was a model of Christianity, choosing to serve others rather than to be served herself. Such an easy, quiet life will not be forgotten by those who knew her.

A kind word she did not fail to speak; a "cup of cold water" she did not fail to give. Friends remember her words of kindness—her deeds of love.

T. D. C.

Skinner.

On Feb. 28th, 1905, Sister Mary Jane Skinner was called away from sickness and sufferings to her reward. Sister Skinner was born April 4th, 1827, and had been a devoted follower of Jesus for many years. She was a member of Hebron Baptist Church, and though crippled and afflicted, not able to leave her room for many years; she lived so near to the Lord that she was a great power for good. No one could sit at her feet and hear her talk without being taught simple faith and love.

B. A. McCullough.

Coody.

Bro. A. S. Coody was born Sept. 25th, 1835 and died Feb. 17, 1905.

Bro. Coody was a member of Hebron church of Central Association, and was much loved by pastor and church. He was a willing and faithful soldier of the cross. Bro. Coody leaves a wife and two sons and a host of relatives. We pray God's blessings upon the bereaved mother and the two sons.

B. A. McCullough.

Headquarters Coates House.

HOTELS.

The following hotels make a reduction of 50 cents per person where two or more occupy one room from rates here given:

The Coates House, 15 blocks from church, \$3 to \$3.50.

Brunswick, 1 block from headquarters, 15 blocks from church, \$2 to \$2.50.

Savoy, 3 blocks from headquarters, 9 blocks from church, \$2 to \$2.50.

Richelieu, 2 blocks from headquarters, 16 blocks from church, \$1.50 to \$2.

Ashland, 9 blocks from church, \$1.25 to \$1.50.

Stratford, 3 blocks from church, \$2.

Midland, makes no concession, 9 blocks from church, \$3.50 to \$5.

Carleton, 7 blocks from church, \$1.50.

Victoria, 7 blocks from church, every room has bath, \$2.

Centropolis, 11 blocks from church, \$2.

Baltimore, makes no concession, 12 blocks from church, \$3.50 to \$5.

LaFayette, 4 blocks from the church, will make 25c reduction, where two or more occupy one room, \$2.

The Coates House, the Branswick, the Richelieu and the Savoy are reached by street car in front of Union depot marked "Observation Park." The church the Stratford, the Midland, the Carleton and the Victoria are reached by cars which start from end of the viaduct at Union depot. All the others are reached by transfers. Conductors will direct.

BOARDING HOUSES.

The following boarding houses, all in walking distance of the church, will give board and lodging at \$1 per day. Special terms to parties and special arrangements where lodging and meals are taken separately:

The Ivy, 919 Holmes street. Mrs. Hettie Kenney, 909 Lydia street.

Mrs. Brown, 608 East 9th. Mrs. Dougherty, 1326 E 9th.

Mrs. L. A. Smith, 918 E 9th. The Melba, 519 E 9th.

The Adelbert, 514 E 9th. The Vickers, 917 Locust.

Mrs. Clinkenbeard, 1423 E 8th. Mrs. Ford, 1411 E 8th.

Miss Oakes, 719 Troost ave. Mrs. Strausneider, room ladies only, 1401 E 8th.

Mrs. Morris, meals 25c, 1334 E 8th.

Mrs. Underwood, lodging, 1328 E 8th.

Mrs. Benning, 1319 E 8th. Mrs. Rucker, 1221 E 8th.

Mrs. Gelspie, extra meals 25c, 1219 E 8th.

Mrs. Russell, 1216 E 8th. Mrs. Ward, lodging, \$2.50 per week, 1108 E 8th.

Mrs. Miller, 1021 E 8th. Mrs. Klingman, 1007 E 8th.

Y. W. C. A., meals 25c, 1000 E 8th.

Sanozol

More than half the charm of a pretty face is a healthy complexion free from disfiguring pimples, blackheads and humors. Sanozol Lotion and Soap will cure all such affections.

No Need of Medicines. No Need of Drugs.

Simply plenty of fresh water, Sanozol Soap and Lotion.

No grease or salve or cream.

Sufferers from eczema will find in Sanozol Lotion and Soap a quick relief without stomach destroying medicines. Sanozol treatment is external and therefore far superior to any other skin disease remedy on the market. The daily use of Sanozol Soap will give to your face and hands a skin as near perfect as nature can make it. You do not have to wait months for results.

Lotion \$1.75 a full pint bottle; half pint \$1. Soap 25c per cake or jar; box three cakes 65c. Trial size Lotion 25c. At druggists, or sent on receipt of price. For free medical advice address

SANOZOL LABORATORY, 100-102-104 Elton St., Brooklyn, N. Y.

Is This the Perfect Paving?

In the daily papers of the South and of the country at large as well, the street paving question is being agitated again this spring. The havoc that winter frosts, hard spring rains and traffic have done to city streets makes the query, "is macadam paving the cheapest after all, both pertinent and general?"

Every city is pretty well convinced, it would seem from their papers, that macadam has proved unsuited for streets in the up-town districts and for residential streets where there is much driving. And each municipality is looking to see what its neighbor is doing.

That macadam has good qualities which asphalt, granite blocks and brick do not possess is evidently admitted by the Southern press. So the search has been for some way by which the good footing and pleasant driving properties of the macadam might be secured without its dust and "raveling" propensities.

If macadam could be made water proof and if the particles of stone could be permanently bound together, the perfect paving would be had. That is the prevailing sentiment. Such a paving would not be slippery and uncertain like asphalt, nor would it be noisy and hard on horses like bricks and blocks.

Quite a number of cities are confident that they have found the solution of the street problem in the Bitulithic paving

that has been used pretty generally over the East and North and to considerable extent in the South in the past few years. This Bitulithic has been given the most unqualified praise by officials in cities that have put it down. It was awarded the gold medal at the St. Louis Exposition and that city has paved its most fashionable driveways with it. The municipal journals tell of very extensive contracts that have been let for spring and summer work.



MAY MA, IF I LIVE WILL I BE AS BIG AS GOOSE AS YOU. YES MY CHILD IF YOU DON'T USE MAGIC WHITE SOAP. Rub Magic on soiled parts, leave them to water one hour. No boiling; no washboards; no backache. If you use MAGIC WHITE SOAP, will iron easy as magic; has no rust like to yellow soap. Get your grocer to order or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Save the wrappers. MAGIC SOAP CO., Ltd. New Orleans.

Magic Chips
Packed in Barrels for Laundries.

Mississippi College

The "Old Reliable" is in the midst of the greatest prosperity in her history. She is still reliable.

349

450

Was the Number Enrolled the First Term of This Session.

more wanted after Christmas. Second term opens Jan. 3, 1905. Our new system of water works and electric lights is in operation throughout the College and the town.

Send for Catalogue.

Rev. W. T. Lowrey, D. D., LL.D., President.
CLINTON, HINDS COUNTY, MISSISSIPPI

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Five hundred select hymns and tunes suited for every department of church work and worship. "The finest collection of both words and music ever put into one book."

Send 50 Cents for Sample. Revival Edition, 15 Cents. Sacred Chimes, our latest book, has 260 songs, 130 of which are in no other book. It is the ideal Sunday School book. Sample, 25 cents.

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BILL ARP'S GREAT BOOK

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PIANOS and ORGANS

At Your Own Price.

Patton & Hartfield, Jackson, Miss., Have Dissolved Partnership, and Their ENTIRE STOCK is being Closed Out.

THE BIG SALE IS NOW ON.

EVERYTHING AT HALF PRICE.

Everything Goes—PIANOS, ORGANS, MUSICAL MERCHANDISE. EASY TERMS TO ALL.

We pay railroad fare for out-of-town Buyers of Pianos during this Sale.

429 Capitol Street

Here is an opportunity to own a piano or organ at a price and on terms that will come to the average persons but once in a lifetime. This firm has dissolved partnership. A big stock of pianos and organs was carried, not only in Jackson, but at other points in Central Mississippi. As we desire to close up our affairs at an early date as possible, and as we could not well divide such a stock as this, it was decided to close it out in a Ten-Days' Sale, regardless of all former cost or profit. The stock consists of many well-known makes, among which will be found the Knabe, Kimball, Everett, Cable, Whitney, Krell and many others, most of them new, a few of them slightly store-worn and priced accordingly. To sell this large stock in ten days' or two weeks' time, we realize that the prices must be so low, the terms so easy and the saving on each instrument so apparent, that those in need of one would be quick to take advantage of the unusual opportunity. We have accordingly marked every instrument with a large tag in plain figures. None of these are marked at more than factory cost, many of them at less than cost. There is only one price. The price is marked.

For \$6, 112, 128, 136 to \$167 cash or payments of \$6 per month, you can buy fine new guaranteed pianos during this sale worth 250 to \$300.

Standard grade Pianos worth 325 to \$375 are going at 178, 187, 207 to \$218 cash or \$7 monthly payments.

Highest grade Uprights, the regular 400 to \$550 kind, in all kinds of fancy cases, are here, marked to sell at 236, 262, 288 to \$297 cash or payments of 8 to \$10 monthly.

New Organs worth 75 to \$100 are being closed out at 38, 42 to \$52—easy terms.

Square Piano, 15 to \$25—easy terms.

Sheet Music, 3 cents per copy.

Used Organs, 12.50 to \$18.00 payments.

Small instruments, all kinds, one-third to one-half former prices.

Visit the BIG SALE. You will never have such another opportunity to save half of your purchase.

Patton & Hartfield,

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T. McCLELAND HARDWARE COMPANY,

Removed to next door to Jackson Bank, Phone 401.

JACKSON MISS.

JOHN W. PATTON,

(Successor to Patton & White)

218 E. Capitol St., JACKSON, MISSISSIPPI.

Sell for Cash or on Easy Payments the Following Celebrated Makes of

PIANOS and ORGANSKIMBALL,
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HOBART M. CABLE,
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PIANO PLAYERS.

KIMBALL (reed),
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CLOUGH & WARREN,
and others.

Will send catalogs with prices and terms. Write him.

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The only Song Book owned, edited and published in Mississippi is

Gems Of Sacred Songs No. 1

by M. F. HARMON, Jackson, Miss. It is an all round book for the average Church not able to invest in the large song book. It contains about 100 songs, mostly the old standard hymns that will be sung for many generations yet. A church can put a book in the hands of every member for a SONG. It is the round note edition, flexible. Cover, neat and attractive.

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50 " " " " " " \$4.25
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I consider the above a very CHEAP BOOK for churches not able to get a more expensive one. T. BAILEY, Editor of THE BAPTIST.

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Kansas City, Mo., May 1905.**

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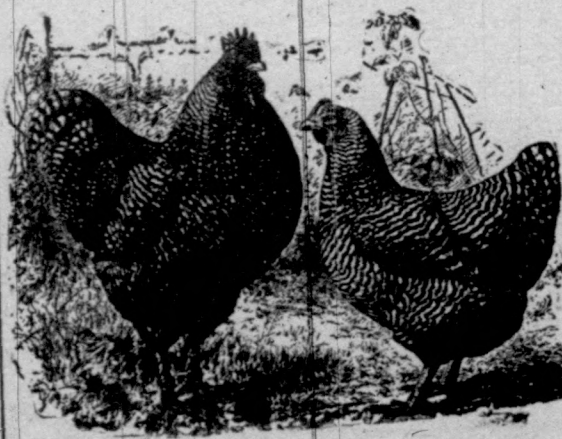
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of \$5.00 gold spectacles and eye glasses to be sold at \$1.50 a pair. We are giving this great bargain to introduce our New System of Fitting Glasses by Correspondence. We sell only one pair to a person at this special price. We positively guarantee SATISFACTION or refund your money. Write today for Catalogue and examination blank 26; they are free.

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Mr. Walter Lay, R. F. D. No. 1, Forest, Miss., says Dec. 19, '04: "At six months old our baby was puny, gradually losing flesh until at eight months old he was very much worse. He was treated by two doctors about four months for indigestion and ulceration of the bowels. Still he grew worse. We thought he would die any way, so stopped using the doctors' medicines and began using Panol. He was almost dead when we gave him the first dose. It relieved him almost instantly. Have continued the use of it for three months, using only one bottle. Now he is fat, and almost well. At 12 months old he weighed eleven pounds. I cannot speak too highly in favor of Panol and the other remedies made by your company. Customers who use one bottle are sure to call for another."

The above unsolicited testimonial is a fair sample of what Panol can do for small children. It has priceless value as a remedy for the complaints of delicate women also. It makes no mistakes in diagnosis, does no harm, and seldom fails to cure. Pleasant to take as Lemonade, 50 cents. Six for \$2.50. Sold by druggists and medicine dealers.

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Reduced Railroad Rates - - - - - Small Fees.
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The first ten who clip this notice from the Baptist, Jackson, Miss., and send to

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Thousands and thousands of men, women and even children are going around with weak, unhealthy kidneys and neglecting themselves day after day.

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People who have tried almost every medicine without effect have been cured entirely after taking a few boxes of these wonderful pills. The name tells you what the pill is chiefly composed of. It is proving to be nature's own cure for that terrible disease—Kidney trouble. British Pharmaceutical Co., Milwaukee, Wis., Distributors.

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Beautifully situated on the watershed of two rivers, having perfect natural drainage, and located only 9 miles west of the Capitol City, on the Queen and Crescent Trunk Line Railway, which runs 6 daily passenger trains, the town is at once accessible to all points.

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OTHER ADVANTAGES.

A community of refined high class people. A surrounding country of marvelous fertility, equal to the famed Blue Grass regions of Kentucky for the grasses and for stock raising; also unsurpassed by any section for fruit growing, trucking and general agriculture. An inexhaustible sub-soil of lime and potash guarantees the agricultural outlook.

An abundance of the purest WATER,—a natural surface flow, sufficient for a city of ten thousand population.

A water works system under Municipal ownership and control, furnishing pure free stone water at the minimum cost.

An Electric Light Plant owned by the town. Lighted Streets; Brick pavements on all thoroughfares. An unusually low Tax rate.

A flourishing Banking Institution. A modern Brick Hotel. A dozen or more prosperous business establishments. And among the

Projected Enterprises,

An up-to-date Steam Laundry; a modern Steam Brick Factory; a Gin and Milling Plant; a modern Printing Establishment; and, most important of all,—The Electric Line from Jackson, for both passenger and freight traffic.

Recognizing that CLINTON'S borders are certain to become immensely enlarged, we are concerned about the character and quality of the newcomer. We need only the best, and having nothing to offer that ministers to the bad in human nature, and therefore do not seek after that class of people. But we claim to be rich in those things which the sober minded, the industrious, the law abiding and the God-fearing of this country seek after above everything else, namely: Residence and association among high class people; excellent opportunities for a thrifty livelihood in varied lines of industry; convenience of travel, with best of markets at our doors; and above all, the Christian education of the son and daughter from start to finish, at the minimum of cost. These things are above all price. "More are they to be desired than gold, yea than much fine gold." Yet Clinton offers these benefits with a lavish hand, and earnestly invites her friends abroad to come and dwell among us, and share with us these priceless possessions.

Already boasting of the highest class of educated refined citizenship, Clinton will henceforth attract more than ever the best in the land.

A WORD FINAL.

The best place to educate a family of children from a, b, c to a college diploma is at CLINTON. The best place for a quiet inexpensive family life is at CLINTON.

And the best time to secure a place in Clinton is JUST NOW, when ground floor propositions in acreage sites and in residence lots may be purchased at real low prices, at prices far less than what may be expected one year hence. Come and see. And come without delay. Our cordial welcome, and with an open door. By order of The BUSINESS MEN'S LEAGUE, Clinton, Miss.

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D. DAVIS, 2nd Vice-President. E. F. ANDERSON, Cashier.

CAPITAL, \$15,000

DIRECTORS.

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The Bank opened March 9, 1905, and comes before the public asking for a fair share of the banking business of the country generally, and particularly of Clinton and the near country around. WE WILL TREAT YOU RIGHT.

ON THE MARKET.

The remainder of my Real Estate in Clinton.

Altogether the most desirable property on the market.

The place goes in acreage blocks, or in large building lots, most of which fronts a new wide avenue, on line of the proposed Electric Railway. Location, one quarter to one half mile east of

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Prices: very fair, and terms accommodating.

Correspondence and inspection invited, without delay.

S. M. ELLIS,
Clinton, Miss.

For SALE or RENT.

Large House or Lot in eastern part of town.

Lots on principle street between depot and central part of town. Or will build houses for rent to suit good tenants on these lots. DR. E. B. POOLE, Clinton, Miss.

FOR SALE.

88 acres of fine land, 10 acres woodland, abundance perpetual spring branch, large meadows, a three room house; located within 200 yards of corporation line. J. W. PROVINE, Clinton, Miss.

Clinton's New BARBER SHOP and Bath Rooms. J. R. Fortenberry, proprietor. New, Clean, and Kept Clean. HOT & COLD BATHS.